The

Non-Subscribing Presbyterian

No. 114 DECEMBER, 1916. PRICE ONE PENNY. 1s. 6d. per annum post free.

Contents.

	PAGE
Notes of the Month	1
A Fighting Church. By Ullin	2
My Earliest Memory. By A. L. Aiman	4
Sunday School Committee Essay	5
Questions Concerning Belief and Conduct, VII.	6
An Allegory. By O. G.	8
Obituary:—Rev. M. S. Dunbar; Capt. Crymble; Rev. J. Pollard	9
Reports:—Ballyclare; Banbridge; Belfast (Mountpottinger); Downpatrick; Dromore; Holywood; Larne; Newry; Raloo; Unity Guild	12
Marriage	14

Notes of the Month.

We cannot forget that before our next issue appears the Christmas season will once again have come and gone. The difficulty of cherishing the sentiment of "peace and good-will" while consciously engaged in the most terrible of wars again will confront us. But may we not in faith look forward to the time when the terrible tragedy of the present will be like the recollection of a horrid dream and the possibility of high ideals be again our great hope and incentive? Certainly it is our paramount duty to carry through the war to a triumphant end, thus preparing the way for peace, real and long-abiding, which we long for so ardently. Let us, therefore, keep alive in our hearts, and seek to emphasise in our homes, the thought of Christmas and its solemn character.

* *

It is interesting to note that Mr. S. C. N. Lowry, who took the chair at the luncheon in connection with the recent Downpatrick ordination, presided at a similar function when the late Rev. M. S. Dunbar became minister of the congregation nearly a quarter of a century ago. If all our laity were as keenly interested in the welfare of their Churches as he there would be no necessity to talk of forming Laymen's Clubs to stir up enthusiasm.

* *

The meeting of laymen, to which we alluded a month ago, was duly held last month, and was responsible for quite a good attendance considering the difficulties our country friends experience in attending evening meetings in Belfast. The proposal for starting such a Club in the North of Ireland was well received, and a Committee has been appointed to consider the matter. We wish to the new project every possible success.

* *

It was in full keeping with Mr. James Davidson's generous consideration for his Church and its institutions when he was alive that he made equally liberal provision for them after his death. The Sustentation Fund will benefit to the extent of £1,000, while First Belfast and Rademon Congregations are to receive £250 each, as also is the Belfast Domestic Mission. Those who knew

his long and intimate connection with the Belfast Royal Victoria Hospital were not surprised to see that £1,500 had been willed for the endowment of three beds in that admirable institution. Mr. Davidson thus set a splendid example, believing, as he did, that the possessors of wealth are also stewards in the interests of the deserving amongst their fellows.

* *

Another example of large-hearted munificence on behalf of a public object has been furnished across the water in Liverpool. There Unitarian families have always played an important part in philanthropic concerns, evincing practical interest in hospitals, educational establishments, and the like. We readily recall the names of men like the Rathbones, the Holts, and the Bowrings. To these we must needs add the name of Mr. C. Sydney Jones, who, following in the footsteps of his father, Mr. Charles Jones, has recently given £8,000 for the endowment of the Chair of Classical Archæology in Liverpool University. To that object the father was deeply attached, being instrumental in the founding of the Chair. Thus the son discharges not only a philanthropic, but also a filial duty at one and the same time. It is to such men as Mr. C. Sydney Jones that we look to fill the honoured place of men like Sir William Bowring, so recently removed from his full and beneficent activities in the City of Liverpool.

* *

I would be true, for there are those who trust me ;
I would be pure, for there are those who care ;
I would be strong, for there is much to suffer ;
I would be brave, for there is much to dare !

I would be friend of all—the foe, the friendless ;
I would be giving, and forget the gift ;
I would be humble, for I know my weakness ;
I would look up, and laugh, and love, and lift !

A FIGHTING CHURCH.

By Ullin.

"Religion has slipped back to something like our Christmas decorations—a very beautiful thing in its way, but rather unimportant." This remark, occurring in a sermon preached in Westminster Abbey by the Rev. Lord William Cecil, on Sunday, August 13th, 1916, has much attracted public attention. The Bishop of Salisbury is quoted as having made a similar remark on September 7th, 1905, when he said : "A large proportion of the people of England pay little attention to religion at all."

Such statements by authoritative leaders in the churches are not infrequent. No one, however, hears such complaints from the Roman Catholic Church ; it is only from Protestants that they come. And, here is food for reflection ; for when the Protestant expresses himself somewhat freely about the Pope and Papists, the Catholic has not, at any rate, this reproach laid at his door.

Let a minister go about in "mufti" and mingle freely in public places with men of the world ; let him go into a café in some business centre just after mid-day, and he will hear some candid expressions of opinion about churches and clergy which would scarcely be suitable for these columns.

What is the matter ? What has come over people ? Never was the population brought so immediately face to face with the stern realities of life than to-day. Suffering and death are no strangers, and day-dreams are luxuries not now to be indulged in. Have God and the soul ceased to be ? Is the nature of the life hereafter of less interest than heretofore ? Whatever reply is given, religion seems to be at a discount. All thought about it can easily be put on one side, as there are things of more practical importance to engage public attention. That evidently is the idea in most people's minds !

And perhaps that is the key to the whole of the problem which is bewildering the leaders of the churches.

"Religion is of no practical importance. Shells and munitions are of practical importance. Our national existence is at stake, and a formidable enemy has to be conquered." Rightly or wrongly that is the idea which accounts for the apathy and absolute indifference of the great majority towards the churches.

But this apathy was apparent long before the outbreak of war, and it was referred to from time to time as being a deadlier enemy to the churches than openly avowed atheism. The conflict with the latter is a wholesome exercise, putting the Church on its mettle, calling out its powers, bringing forth the reasons for the faith that is in it. Indifference, on the one hand, is like the deadly Upas tree, which blights all that comes beneath its shade. It is like poison-gas which comes on us unprepared.

So much for Protestantism at large; what about our own community, the Protestants of Protestants, catholic and free? How do we answer the challenges, not only as to church attendance, but as to taking up the cudgels for our beliefs, as to quick perception of the needs of the hour, and our readiness to respond to those needs? We, like all other churches, are in the presence of new problems, which are going to tax our ingenuity and our principles to the utmost. Are we simply to fold our hands, close our eyes, and compose ourselves more comfortably in the corners of our pews, in the presence of these? Have we nothing in our religion to be keen about, to give us inspiration, to so grip us that, except for the most pressing reasons, we shall not absent ourselves from a single service? There was a time when that keenness was felt, perhaps only by one or two, and here and there; but our faith was considered something to be keen about, and to know something about as well.

But, to speak of these things among Unitarians themselves is like "talking shop."

Shells and munitions are exceedingly important, but even after they have done their work, and won the victory religion, so lightly thought of now, will be the main factor in preserving our national existence, because it means life itself. How can we live our lives, direct our affairs, and help those among whom we dwell without knowing "Wherever, How, and Whither?"

Keen as is the fight now raging in France, as a Church we are called upon to fight as keenly as our armies in the field. We have to fight man's deadliest enemies—Materialism and Superstition. And these are not fought by simply wishing not to be at loggerheads with other people, or trying to differ as little as possible from them. We may compromise as much as we please, but we shall get no thanks or appreciation for our concessions. There is a tacit resolve on the part of the orthodox churches, broad or narrow, to keep us out, whatever name we call ourselves. We are called upon to respond to the words: "Let him that would come after me deny himself, and take up his cross daily and follow me."

From a concert programme—

"SPECIAL ENGAGEMENT OF THE
WELSH MALE CHOIR,

OVER 20 IN NUMBER, INCLUDING SEVERAL VOCALISTS."

We now understand why the Prayer-Book distinguishes between "choirs" and "places where they sing.—"Punch."

He had consented to take the young men's class at one of our Sunday Schools, and spoke on the parable of the Ten Virgins.

As the lesson drew to a close he pointed out the awful position of the five who were left in the outer darkness, and painted in glowing colours the bliss of those inside in the light. He finished up in true rhetorical style, "Now tell me whether you would rather be inside in the light with the five wise virgins or outside in the dark with the five foolish ones?"

The answer is not recorded.

MY EARLIEST MEMORY.

By A. L. Aiman.

Dedicated to N. M.

What can I truthfully say is my earliest memory?

As I close my eyes and let thought carry me back along the dim avenues of the past there seems to rise a darkness, a black awful nothingness, in which poor I, with short frocks and bare arms and legs, am shut in and terrified. It must have been a cupboard or press of some kind, but it has no shape in my memory beyond shapelessness, and as the beloved form of my dear mother, my earliest, and at that time my only, friend, is absent when I call up this vision, I infer that some careless aunt, not quite understanding the nature of that particular and very tiny nephew, had incarcerated him for some juvenile offence. But the recollection is so dim that it can hardly be called a memory.

The next vision is quite clear and distinct. It is night time, always a time of dread, but now my own dear mother is by me, and I know no fear. There is an enormous wooden bedstead—a huge four-poster, with a roof over it. It seems such a vast sea of sheet and blanket for such a little "I" to be left alone in.

The counterpane has been neatly tucked beneath my chin, I have given and received the last kiss, and mother lifts the candle from its place of honour on the dressing table. It always stood on the upturned calabash from Africa, a place where black men eat missionaries and naughty boys, so I am told. That calabash always had a strange and horrible fascination for me. It held an acrid and pungent odour, which, I thought, must be the odour of cooked missionary or little boy. I would go over all its quaint carvings with my tiny fingers in daylight, but at night time preferred to leave it severely alone, as a safe shrine for the flaming candle and its stick.

"Good night, dear."

"Good night, mother. You'll call out?"

"Yes, dear. Good night."

By this time mother has reached the door, and I watch, with longing eyes the trail of light coming through the fast closing door travel slowly along the ceiling and the wall, and disappear, all too soon, alas! Would mother remember to call out?

"Are you all right, Peter?" on the first landing.

"Yes, mother."

"Good night, Peter," half way down. "Are you all right?"

"Ye-e-e-s, M-o-t-h——"

"Are you all right, Peter?" at the stair foot.

No answer.

Peter had already passed to regions where even that dear voice could not penetrate.

In about two minutes, it always seemed to me, I opened my eyes to see mother's bright face beaming over me, loving words on her lips, and a towel over her arm. I jump up with a start and a joyful cry. Here is the blessed blessed daylight once more. To be sure night would come again, but from rising time to supper hour seems a long journey when one is only five.

The two most constant factors in my system of cosmogony were: first mother and next the kitchen fire. I think the sun came third, but a long space separated him from the fire. He had a nasty trick of going out at nights—a thing the kitchen fire never did. true, mother sometimes went out, too; but then I had such implicit confidence in her I always knew she would come back again.

Alas! a dark day came when I knew that mother could no longer return to Peter, then a grown man with iron-gray hair, but to the very last a mere baby boy to mother.

But in the days when the old calabash had such powers of attraction the kitchen fire was a constant comfort. As soon as I entered the room in the morning it greeted me with its cheerful blaze, singing a merry trio with the babbling kettle on one side of the hob, the chattering frying pan on the other, and between the two a little porridge pot for Peter.

And in the cold winter days, when the sun went out so early, too early, even, for little Peter to go to bed, I think I almost worshipped the kitchen fire.

I would draw near it in the dim twilight, when the spirits of darkness began to prowl about the corners of the rooms, and shadows gathered in the passages and on the stairs. There on the brass stool with the steel legs, specially reserved to Peter, I would contentedly sit for hours. Not even the cat, highly privileged animal though he was, dare sit on that stool.

I can see the little figure now, the reserved child, with brown eyes and an olive skin, toasting himself by the blazing coals, white socks thoughtfully leaving his bare little calves to the full influence of the cheery heat, carrying on long conversations with mother.

Sometimes, though this was a treat appreciated the more on account of its rarity, we would put out the candle, mother and I, and watch the flickering firelight play jigs with the shadows on the wall. Not for long, though; the thin hands could not remain idle for more than a few minutes, and so the candle would be lighted once more.

"Come love," the gentle voice would say.

And on hearing it, little Peter, with half a sigh and half a yawn, would put away picture-book or toy, kneel by mother's side, between her chair and the fire, and, burying his face in his hands and his hands in her lap, offer up his childish meed of prayer and thanksgiving. Soft, gentle fingers stroked a curly head the while he prayed, fingers with a touch as light as an angel's wings; and, though he did not know it then, he is sure now that all the while her sweet lips moved in silent prayer above him.

"Did I do them right, mother?" Peter would ask, when he came to the end of the prescribed forms. "Shall I say them again?"

Little precision! Well he knew that a repetition would mean a few minutes longer by the friendly fire. But mother was wise, and was quite sure that both quality and quantity were correct.

So, hand in hand, with the cheery candle for comfort, we mounted the stairs together, leaving the fire to the sole possession of that pampered menial, Sir Tom, purring contentedly on the hearth-rug in front of it. And as I thought of him lying there all night in front of that bright blaze, how I envied him his possession!

SUNDAY SCHOOL COMMITTEE.

ESSAY COMPETITION.

Doesn't every boy and girl want to get ten shillings? Of course, they do! Well, here is an opportunity to earn it by your own efforts.

Last year the Sunday School Committee offered prizes for essay writing by scholars in our Sunday Schools. The result was evidently gratifying, for the experiment is to be repeated this year.

Every boy and girl connected with our Sunday Schools may compete. When you have your effort finished send it with your name and address to the Rev. S. E. Bowen, The Manse, Crumlin, Co. Antrim, not later than 28th February next year. This gives four clear months for working, which is surely plenty of time for producing something really good.

The subjects on which essays may be written are four in number—two from the New Testament and two historical. Each of the former is put forward as a question, viz.:—When Jesus was talking to the rich young lawyer, why did not he tell EVERY rich man to sell all he had and give to the poor? and—What is meant to-day by DENYING Jesus? The two historical subjects are:—The history of religion in the reign of Queen Elizabeth and John Knox and the Scottish Reformation.

A prize of 10s. will be given to the girl who writes the best essay on any one of these subjects, and a similar prize is offered for the best essay by a boy.

Fuller particulars may be had from Mr. Bowen.

QUESTIONS CONCERNING BELIEF AND CONDUCT.

VII.—Righteousness and Virtues.

Q. 54.—What deeds are we to practise most earnestly as righteousnesses ?

A. 54.—In accordance with our knowledge of the twofold duty of man *to live and to help to live*, we are to practise most earnestly those deeds which we perceive to be helpful to life. In the first place, our business should be in those occupations which have to do with (*a*) the procurement, preparation, distribution and use of material for food, clothing, housing, and fuel ; (*b*) the construction of implements and apparatus for so doing ; (*c*) the learning and teaching of knowledge which is useful for such purposes. In the second place our business should be (*a*) to defend ourselves, our friends, our neighbours, our countrymen, and all men from deadly assaults of every power of evil, exercised, for instance, by " forces of nature," physical diseases, wild beasts, hostile men ; (*b*) to repair the ravages of these as far as possible. In the third place, we should remember that it is the will of God that not only the individual man, but that the human species as a whole should subsist as long as may be ; therefore, we are to regard marriage as a performance of righteousness, both with a view to (*a*) offspring of matrimony, and (*b*) enlarged serviceability of the wedded pair in the community to which they belong.

Q. 55.—Is marriage a duty for every man and for every woman ?

A. 55.—For every normal man and for every normal woman in normal circumstances marriage may be said to be a duty. The non-union of the man with a woman, or of the woman with a man in such circumstances must leave them open to the reproach of unrighteousness. But owing to the complex nature of human life, the conditional encounter with a person of the opposite sex of compatible temperament and condition, which must be included in the normal circumstances intended, may not always take place. Or the man or woman in question may feel called to do some particular righteousness in the form of a service to God and humanity, of a kind or under circumstances such as render the unwedded a better than the wedded state.

For the man or woman who is so far abnormal as to possess a grave and injurious defect, such as an infectious or hereditable disease, marriage would be a very grievous sin.

Q. 56.—With a view to the fact that over and above the animal nature, man possesses a spiritual nature, what are to be regarded as the most vital righteousnesses ?

A. 56.—It may be said there are seven first-rate righteousnesses or seven virtues, namely, *humility, diligence, temperance, chastity, generosity, benevolence, mercy*, which are the opposites respectively of the seven vices, or so called " seven deadly sins," namely *pride, idleness, gluttony, lechery, avarice, envy, wrath.*

It is true that the direct opposite of *gluttony* is *abstinency*, which, however, is not, as a rule, a virtue. *Temperance*, properly speaking, is the reasonable and healthy mean between *gluttony* and *abstinency*. John the Baptist, the forerunner of Jesus Christ, had habitually gone towards the latter extreme, observing a continuous fast ; he " came neither eating nor drinking," said Jesus ; but Jesus himself, with characteristic reasonableness, came, not as the ascetic John—" neither eating nor drinking " sufficient for the needs of ordinary subsistence, but " eating and drinking" what his nature required and giving thanks to God. Those who had been unwilling to accept the witness of John to the divine demand for true righteousness sought to discredit him by insinuating that his abstinency was due to the fact that he had a devil, that is to say—that he was a maniac, if nothing worse : equally unwilling to accept the witness of Jesus, they malignly described him as a glutton.

Q. 57.—Are there any virtues which are specially important in respect of spiritual life ?

A. 57.—Yes ; as affecting spiritual

life, *piety* and *charity* are of utmost importance.

Q. 58.—What is piety?

A. 58.—Piety is a studiously reverent disposition, making for self-devotion to the service of God. It is to be nurtured on cultivated gratitude to the "Power, not ourselves," for the abundance of good we enjoy in our lives, and on cultivated admiration for the beauty and beneficence of his action in the whole sphere of visible things. Jesus said:—

"Consider the lilies of the field, how they grow." (Mt. vi. 28.)

Piety is to be fostered by special acts of worship, but it is in the outcome in all other conduct of life, and not in the mere observance of these things that true piety is to be sought. Of the day for rest and worship, Jesus said:—

"The Sabbath was made for man, and not man for the Sabbath." (Mark ii. 27.)

And he cited words which one of the Hebrew prophets uttered for God:—

"I desire mercy and not sacrifice." (Mt. xii. 17.)

Whilst in respect of prayer he admonished his disciples:—

"Use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking." (Mt. vi. 7.)

Piety is compatible with joyousness; in fact, if the view be taken that we have been designedly constituted to desire life, it would seem to be the height of ingratitude and impiety to God, who has given us faculties for the enjoyment of innumerable blessings, if we denied ourselves these benefits except in favour of our fellow-men. On the other hand, such is the solemn importance of conduct viewed as a duty towards the Holy Spirit, that it behoves us to devote some portion of our time to serious thought, as possessed of reverent fear lest we come short in the proper performance of the righteousness that is due from us; whilst it is surely impious to take part in such pastimes as are purely worthless and frivolous, and to use or listen to altogether worthless or foolish speech, Jesus said:—

"I say unto you, that every idle word (*i.e.*, every unprofitable one) that men shall speak, they shall give an account thereof in the day of judgement." (Mt. xii. 36.)

Q. 59.—What is charity?

A. 59.—Charity is a studiously considerate attitude, making for self-denial in service for every man separately or for all men collectively. It bears fruit in deeds of generosity and kindness to any who are in sorrow, or pain, or weakness, or need of help; also in works variously expressive of philanthropy towards men, women, and children, and gentleness to all living things. It further includes a tender regard for the feelings of all, and a readiness to forgive offence. Of the charitable at the day of judgement, Jesus said they should hear the words:—

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Mt. xxv. 34.)

And in respect of forgiveness, he said:—

"Take heed to yourselves: if thy brother sin, rebuke him; and if he repent forgive him." (Luke xvii. 3.)

Also:—

"Whensoever ye stand praying forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses." (Mark. xi. 25.)

Q. 60.—Is there a Christian piety and a Christian charity?

A. 60.—Piety and charity are to be considered Christian in proportion as they conform to the type exhibited in the example of Christ himself; or in proportion as they are in accord with the Christian doctrine that God is our Father, and therefore all men, our brethren. So that Christian piety is *filial love* towards God, and Christian charity is *brotherly love* towards men.

THE SINGERS.

God sent His Singers upon earth
With songs of sadness and of mirth
That they might touch the hearts of men
And bring them back to heaven again.
—*Longfellow.*

AN ALLEGORY.

THERE was once a man who lived in the village of the Agnostics, and whose habit it was to retire at certain times to a quiet spot on the border of a great forest to meditate upon the great problems of Life and Eternity. One day when sitting there in deep meditation he observed a very beautiful child approaching him.

After this first meeting the boy frequently met him at the same place, and they became quite good friends. One day the boy invited him to go into the forest. The man felt he could trust him, and they went together into the apparently impenetrable depths. The boy seemed quite familiar with it, however, and led the way by little frequented paths through the densest and darkest parts to places where clearings had been made, where the blue sky was visible and the light of the sun penetrated.

At each of these clearings the man noticed that a large building had been started by some great Pioneer of long ago, and around these later settlers had constructed a number of smaller houses, which leaned against the larger one for support, and were partly constructed from the material of the original house, but largely from the wood of the forest in which they stood. These the boy said were "Sects." Each of these great "clearings" and "great houses" was a considerable distance from the next in the depths of the forest, and it would have been impossible for the man to have seen them all in one day had not the boy taken him by hidden paths and short cuts from one to another.

Although these clearings and buildings were so far separated, the man noticed, with some surprise, that the main architectural features of all the original large buildings were very similar, and seemed strangely familiar to him. He also noticed they had all suffered at the hands of later inhabitants, who apparently had not hesitated to partly destroy them and erect numerous smaller domiciles, so that in nearly every case the original building was in ruins and neglected. The people who lived at each clearing mostly inhabited the smaller dwellings, and very rarely the old building, around which the villages had gathered.

As the day was drawing to a close, the man thought it time to be returning home, so his guide quickly brought him again to the place of their first meeting. There the man tried to thank and to say good-bye to his clever companion, but to his surprise the child refused to be dismissed or leave him, so the man ultimately took the child up on his shoulder and returned to his own village.

When he came to his own house he found that his father, mother, and all his friends took great offence at his little companion. They admitted he was very beautiful, but they did not like his clothes, or his brown bare limbs, his oriental appearance, or his strange speech, which only the man was able to understand. The more angry the man's family and friends became the tighter the little fellow clung to his friend. At length the man had to go sorrowfully away, with his little friend still riding safely on his shoulder.

After a time they came again to the edge of the great forest of thought and worship, where the little Thought Child climbed down from his friend's shoulder, and, running on in front, brought him to the nearest of the great clearings which had been pointed out earlier in the day as the "Christian" one. Here the friends went to each of the little houses, which the boy called "Sects," but they were refused admission by all, just as they had been refused at the houses in the man's village of Unbelief. It was now quite dark, and having gone to all the inhabited houses, both small and large, they at last found themselves facing the great mystic house, built by the Pioneer of long ago. To the man's surprise, the Thought Child still led him on, as if he could see in the darkness, and brought him safely round the heaps of fallen debris to an inner chamber, which still stood secure, and there they rested.

After a while they became conscious of the presence of the Spirit of the

great Pioneer Jesus, who appeared in his spiritual body. He laid a hand in blessing upon each, and said to the man :

"You have done well in taking to yourself this boy, for he is Courage, Service, Understanding—more commonly called Tolerance, Love, Wisdom. Take him again through this village, for whosoever receives you, with this boy, receives me, and whosoever refuses you, with him, rejects me."

The man, with his now inseparable companion, who had by this time grown considerably in stature, went again through that village, and to the other villages in the forest, but they were rejected by all, till at length, the night being far spent, they returned and knocked at the door of one of the smallest and most despised houses. Being granted admission, they rested there until the dawn of the new day, and great was the blessing that came upon that house.

O. G.

These are days in which our old estimations and values are changed. Young men have set life against other things, and found that other things were more worth while ; they have weighed death in the balance, and found death more tolerable than the things they could not tolerate. They have seen that all their rights—even the right to live, and to draw happy English air into their blood—are the gift of the Commonwealth, given for the uses of the Commonwealth, and to be spent, according to the rules of all faithful guardianship, for the benefit of the uses enjoined by the giver. Into that world, and into that vision, they have mounted up with wings undismayed ; and those who knew them, loved them, and talked with them, and have learned from them the lesson they have learned for themselves, and have come to see what are the things of real price, and wherein true profit and genuine loss are to be found.—*The Times.*

* *

Be wisely worldly, but not worldly wise.—*Quarles.*

Obituary.

REV. M. S. DUNBAR, M.A.

The news of the sudden death of the Rev. M. S. Dunbar, M.A., which took place on 5th November, was received with widespread regret in the North of Ireland and by many persons in England and Scotland. In all these countries he was greatly respected, both for his own and for his work's sake. It seems only a short time ago that he relinquished the charge he had held so faithfully for more than a score of years in Downpatrick. Then followed the fitting arrangement by which he did duty at Comber until his son, Kenneth, was able to undertake continuous charge of the pulpit there. Relieved later of regular ministerial oversight, we all hoped for him and his wife some years of quiet, congenial leisure. Hence it was a great shock to hear of his sudden demise. The measure of affection and esteem entertained for him here was seen in the large representation of ministers and laymen at his funeral. While we mourn a dear and valued friend, we think even more of his bereaved widow and son, and would express for them our heartfelt sympathy and the hope that all comfort and consolation from our Heavenly Father may be richly vouchsafed to them.

Michael Smith Dunbar had almost completed his 72nd year, having been born at Falkirk, Scotland, in November, 1844. He received his education at Glasgow University, where he attended classes from 1859 to 1868, graduating M.A. in 1865. He was licensed to preach by the Haddington Presbytery in January, 1868. For some months before that time he had been engaged as a missionary in the parish of Newbattle, near Dalkeith, and after being licensed became assistant to the minister, Dr. Gordon. He remained two years at Newbattle, and then went as assistant to Dr. Gray, of Lady Gester's, Edinburgh. He was, however, dissatisfied with his national Church. His diary of this time bears witness to the mental struggle in which he was engaged :—"How could he reconcile his liberal sym-

pathies with membership of a Church bound by the Confession of Faith?" In the winter of 1872-3 he took the step which appeared to him to be the only right one, and joined the Unitarian denomination, which, as he said at a later time, "is the only religious body that I know which frankly and honestly takes up a free and unfettered position." When he told Dr. Gray of his decision, Dr. Gray said :—"If every man was as true to his convictions as you are, there would not be many left in the Church." Mr. Dunbar lost not a single friend by his change of theological outlook, although many wrote to him not without indignation and horror. He was called to his first pulpit as a Unitarian in the autumn of 1873, and for five years ministered to the congregation of Horsham. In 1878 he received a call to Hunslet, Leeds, and in 1883 he went to Evesham. In 1892 he came to Ireland, and spent 23 happy years in Downpatrick. The value of his work in the Cathedral town was fittingly acknowledged only a few months ago, when after his retirement an address and presentation were publicly made to him in the Assembly Hall. The friendly relations between him and the other ministers of the town were evidenced by the attendance of the rector and the Presbyterian minister, both of whom spoke of Mr. Dunbar's work in flattering terms. Several prominent residents added their tribute, and neighbours in the Non-Subscribing ministry joined in the appreciation.

At the funeral at Comber the services were conducted by Revs. H. J. Rossington and J. A. Kelly, in the manse, and by Revs. J. H. Bibby and J. J. Magill at the graveside. The remains were borne by Messrs. James Dickson, James Madine, J. Newman, H. Newman, W. Newman, and E. Quinn, members of the Downpatrick congregation. The Comber troop of Boy Scouts, of which Rev. Kenneth Dunbar is Scoutmaster, attended and carried wreaths, sent by members of the Andrews family, the committee of the Downpatrick church, and other friends.

Rev. J. J. Magill, in the course of a short address, said : "As a minister Mr. Dunbar was distinguished by outstanding ability, high culture, eloquence in his pulpit ministrations, and faithfulness in the discharge of his pastoral duties. His discourses bore evidence of careful preparation. His style was clear and simple. The language used was of the choicest kind, and was always chosen with good taste. He ranked high as a preacher. He held the attention of the most learned, and yet made himself understood to the simplest. Whilst bearing traces of rich scholarship, his sermons were always practical and calculated to help the hearers in their temptations and trials. As a pastor, he was assiduous in his attention to his people. He was a regular visitor to their homes, where he was warmly received and welcomed as a trusted friend. Only the other day a member of his old congregation to whom I chanced to be speaking said to me, 'I loved Mr. Dunbar.' Such an expression of feeling uttered spontaneously bore testimony to the place he held in the affection of his flock. His simple manner never repelled, but invited all to approach and give him their confidence. His honesty was transparent. In whatever surroundings he always bore himself as the Christian gentleman. The importance of his work and the exceptional gifts with which he was endowed were recognised by the denomination at large. He was called to serve on several committees, and the Orphan Society claimed him as a governor. It was felt that no one was more worthy to occupy the Chair of the Synod, so he was elected Moderator of the Non-Subscribing Church of Ireland. In politics he never took a prominent part. His opinions were decided and firmly held, but his mind was too broad and tolerant to find the party platform congenial. The wrangling, jealousy, suspicion, and narrowness that seem inseparable from the party system were not in keeping with his tastes. He was essentially a man of peace. He never attributed evil motives to any man, nor wilfully hurt the feelings of a single human being. His judgments of others were charitable. Harshness or bitterness never intruded

into his conversation. It is not surprising, therefore, that he was greatly beloved by his brethren in the ministry. In social work in Downpatrick he was associated with all the ministers of the town, and on occasions even threw open his pulpit to an orthodox brother. It sometimes happens that men who go out from the church of their youth to seek fellowship in another religious community are not free from prejudice and bitterness against their old friends. There was no trace of anything of that kind in Mr. Dunbar. He never ceased to be a student. He retained his interest in books, and was fond of making investigations at first hand in the wonders of nature. He was best loved by those who knew him best. There was a close resemblance between his character and that of the Master he served. I do not know that any better tribute to the spirit of the man could be given than the fact that his only son chose to take up the calling which his father's walk and conversation had rendered attractive. And now our brother, 'having fought the good fight of faith,' has received his reward. We doubt not but to him have been spoken the words, 'Well done, good and faithful servant.' His example remains with us. May God give to each of us strength to live as he lived."

As recently as February last a portrait of the deceased gentleman appeared in these columns.

* *

SURGEON-CAPTAIN W. CRYMBLE.

We extend our sympathy to Mr. Crymble, of Ballee, on the loss which he and the Army have sustained by the death, on the 12th October, of his son, Captain Crymble, R.A.M.C., in the service of his country.

Dr. Faith, Dr. Crymble's colleague and former fellow-student at Queen's University, Belfast, writes of him: "It is no after-death eulogy, but a statement of simple fact, to say that Dr. Crymble while with us had the sincere good-will of all the staff and the intimate friendship of many, while he was regarded by his patients, old and young, with genuine respect and with grateful affection. On the day on which the sad news of his death was made known to the patients he had attended, the medical officer on duty was sharing the distress which was visible among the patients, and could not always trust himself to speak. But the sorrow that could not find adequate personal expression was manifested on Sunday, the 22nd."

Rev. J. H. Bibby made touching reference to his death on the Sunday succeeding the receipt of the sad news in Ballee.

* *

REV. JOSEPH POLLARD.

A fine old type of Unitarian minister passed away at Ballymena on November 9th in his eighty-fifth year. Rev. Joseph Pollard began his ministry at Croft in 1872, and in 1876 was appointed to the charge of Belfast Domestic Mission. For six years he worked fruitfully and zealously, and the Mission prospered under his care. Mr. Pollard had a kindly, sympathetic nature and a personality that won the hearts of the people. He was imbued with a deeply religious spirit, and his preaching was greatly appreciated by his congregation. When he was called to London to start a Mission in Rhyl Street his friends in Belfast deeply regretted his departure from their midst. No happier beginning for a Mission was ever made, for, owing to his untiring labours and sympathetic interest in the life of the people of the district, a strong and healthy centre of social and religious work was created, which during his charge of nearly twenty years continued to exert its influence for good in a thickly populated district. Not only as a social worker, but also as a homely preacher, Mr. Pollard was eminently successful at Rhyl Street—he always drew large congregations. On his retirement from that post in 1900, the London Domestic Mission Society marked their appreciation of his services by subscribing a life annuity for him. For two years (1900–2) Mr. Pollard ministered at Ballymena, and then for two years (1902–3) at King's Lynn. For the past few years he had resided at Ballymena.

Reports.

Unity Guild.—On October 21st an entertainment was given to the wounded soldiers in the Central Hall. Nearly 50 of them came from the Victoria Barracks Hospital, and seemed to thoroughly enjoy themselves with the dancing and games which had been provided. Indeed, when the time came they were very reluctant to leave.

The lecture given by the Rev. G. L. Phelps on November 8th, dealing with his experiences with the Y.M.C.A. in France, attracted a fairly large audience. The lantern pictures formed a suitable introduction, but the address would have been quite as good without their aid, for it was only when they had been passed over that the speaker really warmed to his subject. He took us over the whole ground he had covered while away, and drew vivid word-pictures of life in the huts.

The next meeting will be held in Mountpottinger School-room, on 13th December, when Rev. A. Whitford, the recently ordained minister of Moneyrea, will deliver a lecture on the "Social Ideal."

* *

Ballyclare.—Our Harvest Thanksgiving Service was held on October 15th, at 6 p.m., when we had an exceedingly good attendance in spite of very inclement weather. The Rev. E. H. Pickering, B.A., preached from the text: "And God saw everything that He had made, and behold it was very good" (Gen. i. 31). Mrs. Moore sang a solo with sympathy and clearness. Many kind friends, in spite of the wild storms of the previous day, sent round a goodly supply of produce and large pot plants, which were arranged in a tasteful manner, and gave a very fine general effect. A good collection was sent to the Red Cross Fund.

* *

Banbridge.—Harvest Thanksgiving Services were held on Sunday, October 15th. The minister, the Rev. J. G. Davies, occupied the pulpit. The church was very beautifully decorated by the ladies of the congregation, and special music was rendered by the choir, including two anthems: "And God said, let the Earth," and "Sing to the Lord of the Harvest." The congregations both morning and evening were large and representative, and the collections were larger than in recent years. Our thanks are due to the ladies responsible for the decorations, and to the choir and organist for the bright and enjoyable music rendered.

On Friday evening, 29th September, a very interesting and enjoyable entertainment was given by the First Presbyterian (Unitarian) Dramatic Society, in the Dunbar Memorial Schools, under the chairmanship of the Rev. J. G. Davies. There was a large audience, who thoroughly appreciated the programme. Proceedings opened with singing "We're all under the Same Old Flag" by the choir of the Society This was followed by "The Head Waiter," very creditably acted by the members. A song, entitled "The Long, Long Trail," was then sung by Master Raymond M'Kee, who appeared in Boy Scout uniform, and was so heartily encored that he responded with "When Britain calls Her Sons." Another play, "My Turn Next," was put on after that, and very well received by the audience. It was succeeded by a recitation by Miss Gertie Watt, which was rendered in a very eloquent and finished manner, and did Miss Watt great credit. "Cassidy," as sung by Mr. S. Shields, so delighted the audience that he was heartily encored. The costume song, "Beware of the Widow," by the Society's choir, gave great amusement, and was much enjoyed. A third short play, called "The New Waiter," was very well done by all who took part. The singing of the National Anthem brought to a close a most enjoyable evening.

When all have done so well, it is impossible to pick out any for special praise. Misses A. Bryans, A. Shields, A. Shanks, G. Watt, and G. Kerr; Messrs. S. Shields, G. E. Radcliffe, S. P. Bell, W. J. Radcliffe, on whose shoulders the burden of the acting fell, all worked hard and conscientiously.

But mention must also be made of Misses S. Shanks, S. Shields, Robb, J. Kerr, C. Sprott and Adamson, all of whom assisted in various ways in making the evening successful. Mention must also be made of Miss Marion M'Kee, who played the accompaniments with her usual skill.

This is the first variety entertainment given by these young people, and it reflects great credit on them. We look forward to their appearance on the stage again at an early date, and wish them every success.

* *

Downpatrick.—Our church held its Harvest Thanksgiving on Sunday. Despite the inclement weather there were large congregations, especially in the evening. The church was beautifully decorated. Several friends of others denominations assisted in the praise service. Miss Crickard presided at the organ, and two solos, "Nearer, My God, to Thee," and "Lead, Kindly Light," were expressively sung by Miss Winnie Couser, of Ballyholme. Rev. Ralph Phillipson, the recently-installed pastor, preached in the morning on the "Message of God in Nature," and in the evening from Psalm 90, v. 17, "Let the beauty of the Lord our God be upon us."

* *

Dromore.—The Annual Harvest Festival was held in this church on Sunday, 22nd October. There was an elegance in the decorations which were artistically arranged, with absence of lavishness. The choir, under the leadership of Mrs. Ruddock, the organist, rendered the musical portion of the service very acceptably. The special anthems and chants were well and solemnly rendered. In the musical portion of the service, the solo parts were rendered in a very pleasing and effective manner by Mr. David Ervine and Mr. Parkes of Belfast.

The Rev. Kenneth Dunbar preached at both the morning and evening services to large congregations. In the morning he preached from Ps. civ. 31: "The Lord shall rejoice in all his works," taken in conjunction with Isa. lxiii. 9: "In all their affliction he was afflicted." The church was filled to its utmost capacity at the evening service. Mr. Dunbar preached from Jeremiah viii. 20: "The harvest is passed; the summer is ended, and we are not saved."

* *

Holywood.—The Harvest Thanksgiving Services were held on Sunday, October 22nd, and Monday, October 23rd. The church was very tastefully decorated, and the services well attended. The services on Sunday, including a Children's Service in the afternoon, were conducted by the Rev. G. L. Phelps. Appropriate harvest hymns were sung, and the anthems, "The Earth is the Lord's," and "Seek ye the Lord," were given by the choir. On Monday evening the choir, assisted by friends from other churches, acquitted themselves well in Simper's Cantata, "A Joyful Thanksgiving," the solos being rendered by Mrs. S. M'Crum, Miss Murphy, Mr. James Shannon, and Mr. J. Hill. The Rev. M. Watkins, of Belfast, conducted the service, and gave a much-appreciated and appropriate address.

* *

Larne and Kilwaughter.—The entire proceeds of the Summer Fete held here in August last amounted to £222 2s. 3d. As the necessary expenses of printing, &c., were defrayed by a few members of the congregation, the sum mentioned will be handed over to the U. V. F. Patriotic Fund for the benefit of the wounded of the Ulster Division and others, and for the relatives and dependents of those who have fallen. On several occasions there may have been larger attendances at the usual summer gathering, but there never has been, on any similar occasion, so large a representation of the congregation, the benevolent object attracting members of almost every family on the roll and some adherents. There was but one organ recital, viz., at 8 o'clock in the evening, not several, as stated in the report which appeared in our September issue.

The Harvest Thanksgiving Services were held in this congregation on Sunday, 5th November. The weather was

very unpropitious, and the morning congregation was much smaller than usual, but the evening gathering, to which Rev. P. Godding ministered with great acceptance, was good. Music suitable to the occasion was sweetly rendered by a somewhat depleted choir. The anthem "O give thanks unto the Lord," as given in the evening, was particularly admired and enjoyed by the congregation. Needless to say, the contributions of Mr. Holmes on his organ—unsurpassed for rich sweetness of tone in the north of Ireland—were above criticism. No special collection was made, as on the penultimate Sunday one had been taken up in aid of Larne Nursing Society, and it is now arranged that another shall be taken on 26th November in response to an appeal on behalf of the children of Belgium.

* *

Mountpottinger.—The Harvest Services, held on Sunday, October 22nd, were conducted by Rev. J. A. Kelly, who had good congregations both morning and evening. Under the direction of Miss M. Davidson and Rev. M. Watkins a small band of willing helpers had decorated the church in a tasteful manner, and it was admitted that it had never looked better. The Church Committee express their thanks to all those friends who sent gifts of flowers and produce for this purpose. The evening service was largely of a musical character, when an augmented choir, under the direction of Miss M. Morrow, L.I.A.M., contributed anthems of a suitable character. Solos were rendered by Misses Houston and Molyneaux and Revs. J. D. Daires and M. Watkins.

* *

Newry.—Harvest Thanksgiving Services were held on Sunday, October 29th, and continued on the following Monday evening. Despite the very unfavourable weather there were good congregations at all the services. The church was beautifully decorated with corn, flowers, fruit and foliage, by willing and skilful helpers. The morning service was conducted by the Rev. G. J. Slipper, who preached from the text "They that sow in tears shall reap in joy." The special preacher at evening service was Rev. D. J. Williams, of Killinchy, who based a thoughtful discourse on Isaiah ix. 3, "They joy before thee according to the joy in harvest."

On Monday evening the Rev. W. H. T. Tilson, M.A., of Greyabbey, conducted the service, and selected for his text the 4th verse of Luke iii., "Prepare ye the way of the Lord," from which he delivered an eloquent discourse. A special feature of the service was the music, which was rendered by an augmented choir under the direction of Mrs. Slipper, who presided at the organ. The anthems, "Serve the Lord with gladness" and "O Lord, how manifold are Thy works," were sung by the choir, and the congregation joined heartily in the hymns, all of which were appropriate to the festival.

* *

Raloo.—Harvest services were held on 15th October. The church was tastefully decorated with flowers and fruits by the young people of the congregation, and presented an appearance fitting the occasion. The singing, which was augmented by friends from Belfast and Kilwaughter, was bright and hearty. Miss M'Keown, Kilwaughter, presided at the harmonium. A feature of the evening was the solo "Abide with Me," by Miss Steel, Belfast. The Rev. J. M'Cleery conducted the morning service, while the Rev. M. Watkins (Mountpottinger), preached in the evening to a well-filled house. The sermons, which were of an eloquent and helpful nature, were listened to with great attention.

MARRIAGE.

MORROW—M'KEOWN.—September 13th, at the Unitarian Church, Banbridge, by the Rev. J. Glynne Davies, Francis M'Cammon Morrow, son of the late William Morrow, and of Mrs. Morrow, Banbridge, to Charlotte Georgina M'Keown, daughter of James and Mrs. M'Keown, Banbridge.

"The way of transgressors may be hard, but it certainly is not lonely."

* *

Education is an ornament to the fortunate, a haven of refuge to the unfortunate.—DEMOCRITUS.

* *

For there is no man that imparteth his joy to his friend but he joyeth the more; and no man imparteth his grief to his friend but he grieveth less.—BACON.

* *

The characteristic of genuine heroism is its persistency. All men have wandering impulses, fits and starts of generosity. But when you have resolved to be great, abide by yourself, and do not weakly try to reconcile yourself with the world. The heroic cannot be the common, nor the common the heroic.—EMERSON.

RECENT PUBLICATIONS.

Crown 8vo., 168 pp. 2/- net.
HOW TO WIN. — Addresses by H. G. CHANCELLOR, M.P.

Crown 8vo., 65 pp. 1/6 net. Paper Covers, 1/- net.
TOWARDS RELIGION.—By R. BRIMLEY JOHNSON

F'cap. 8vo., 128 pp. 1/- net.
HOW A MODERN ATHEIST FOUND GOD.—By G. A. FERGUSON.

F'cap 8vo., 130 pp., with Portrait. 1/- net.
MAN'S CHIEF END.— Sermons by R. B. DRUMMOND, B.A., T.C.D.

F'cap. 8vo., 108 pp. attractively bound. 2/- net.
SONGS DEVOUT.—By W. G. TARRANT, B.A.

Crown 8vo., 140 pp., with Portrait. 1/6 net.
COMMUNINGS WITH THE FATHER. Collects and Prayers.—By JAMES C. STREET.
Edited by CHRISTOPHER J. STREET, M.A., LL.B.

Crown 8vo., 272 pp. 2/6 net.
THE CHURCH OF TO-MORROW.—By JOSEPH H. CROOKER, D.D.

Crown 8vo., 226 pp. (Second Edition). 3/6 net.
PILLARS OF THE TEMPLE.—By MINOT J SAVAGE, D.D.

Book Room, Essex Hall, Essex St., Strand, W.
or at the Depository, 35 Rosemary Street, Belfast

220 RODEN STREET, - - -

JAMES NEILL, Upholsterer

(Late of JAMES LINDSAY & CO., Ltd.),

Has commenced business on his own account.

Carpets Lifted and Re-laid, Furniture Re-upholstered, Mattresses Re-made, Blinds, Curtains, and loose Covers made to order.

A POST CARD TO ABOVE ADDRESS WILL RECEIVE DUE ATTENTION.

TERMS—1/- PER HOUR.

Cultivation of Land Pays Now.

The first implement you need for this purpose is a Plough. We were well stocked with these before the last rise in price, and offer while present stock lasts. The price of Potatoes demands that they should be taken clean out of the ground, and the Digger to do this can be bought at **M'Ervels.**

Produce Beef and Pork quickly by feeding on our home-ground **Yellow Indian Meal, Bran, Linseed Cake Meal, Decorticated Cotton Cake,** and every leading article in the feeding line. Economise in the feeding of Turnips to cattle by using the best **Turnip Cutters.** A large variety in stock to select from. Also **Grinding** and **Crushing Mills, Chaff Cutters,** etc., etc. Write for Lists and Quotations to **T. & J. M'Ervel, Ltd., 40 Victoria Square, Belfast.**

T. & J. M'ERVEL, Ltd., 40 Victoria Sq., Belfast

— ULSTER —

Unitarian Christian Association

35 ROSEMARY ST., BELFAST.

The Depository is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association, the Sunday School Association, and American Unitarian Association. Tracts and Pamphlets, expository of Unitarian principles, may be had free on application, or will be sent by post to enquirers, if stamped envelope is enclosed with application.

A LARGE ASSORTMENT OF BIBLES AND HYMN BOOKS ALWAYS IN STOCK.

Business Hours, 9 till 6. Saturdays, 9 till 1.

EUSTACE GORDON, *Manager.*

Printed by J. Adams, New King Street, Belfast. May also be had from Mr. Eustace Gordon, the Depository, Rosemary Street, Belfast: and from Rev. A. Turner, Templepatrick, to whom all communications respecting the Magazine should be addressed. Business Agent:—Rev. George J. Slipper, The Manse, Newry, Co. Down.

Ulster Unitarian Christian Association

35 ROSEMARY STREET, BELFAST.

Business Hours—9 till 6.
Saturday—9 till 1.

Secretaries—{Rev. J. A. KELLY.
{Rev. G. J. SLIPPER.

THE DEPOSITORY is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association, S. School Association, Manchester District S. School Association, and American Unitarian Association. Tracts and Pamphlets expository of Unitarian Principles may be had free on application, or will be sent by post to enquirers if stamped envelope is enclosed with application.

A large assortment of Bibles and Hymn Books always in stock; also a large selection of Books by popular authors, suitable for Home Reading and School Prizes.

Books at Lowest Discount Prices for Cash.

Any Book not in stock will be procured on shortest notice.

The shop is under the personal management of Mr. EUSTACE GORDON, to whom all business communications should be addressed.

N.B.—To enable the Committee to carry on its important work, new and increased Subscriptions are earnestly solicited, and should be sent to

Mr. C. J. M'KISACK, Hon. Treasurer, 35 ROSEMARY ST., BELFAST.

MODERN HANDBOOKS OF RELIGION

NEW SERIES OF TWO SHILLING VOLUMES. Crown 8vo. 256 pages.

THE DIVINE IN ART AND LITERATURE.

By W. LAWRENCE SCHROEDER. M.A.

Contents:—I. The Divine Element. II. The Meaning of Art. III. The Meaning of Literature. IV. The Divine Element in the Arts. V. The Divine Element in Literature.

THE REVELATION OF GOD IN NATURE AND MAN.

By EDGAR THACKRAY, M.A., B.D., Ph.D.

Contents:—I. God Revealed Where? II. The Universe as Created. III. Revelation through Universal Order. IV. The Power that makes for Righteousness. V. The Beauty of the Lord. VI. Revelation through Redeeming Power. VII. The Clouds of Sin. VIII. God in All and Beyond All.

JESUS AND CHRISTIANITY IN THE TWENTIETH CENTURY.

By ALFRED HALL, M.A.

Contents:—I. Fact or Fiction? II. Jesus' Consciousness of God. III. Jesus and the Messiahship IV. The Distinctiveness of His Message. V. Relevancy of Christianity. VI. Is Christianity Final? VII. The Forms of Christianity VIII. Sacerdotal Doctrines. IX. Evangelical Doctrines. X. Ethical Christianity

RELIGION AS AFFECTED BY MODERN SCIENCE AND PHILOSOPHY.

By STANLEY A. MELLOR, B.A., Ph.D.

Contents:—I. The Religious Attitude. II. The Scientific Attitude. III. Religion and Science IV. Revelation, Faith, and Knowledge. V. The Philosophical Attitude. VI. Representative Thinkers and Religion (1). VII. Representative Thinkers and Religion (2). VIII. Outstanding Questions.

RELIGION IN SOCIAL AND NATIONAL LIFE.

By H. D. ROBERTS

Contents:—I. Introduction. II. What is Man? His Place in Practical Religion. III. The Traditional Idea of Man. IV. The Heretic as Neighbour. V. Practical Religion and Class Consciousness. VI. Religion and the Agricultural Labourer. VII. Organized Religion and Modern Industrialism. VIII. Religion and the Sweated Woman Worker. IX. Religion and Social Justice. X. Religion and Internationalism

THE NEW TESTAMENT IN THE LIGHT OF MODERN KNOWLEDGE

By HERBERT McLACHLAN, M.A., B.D.

Contents:—I. The Language of the New Testament. II. The Apocrypha and the New Testament. III. The Text of the New Testament. IV. The Writers of the New Testament. V. Earliest Sources for the Life of Jesus. VI. The Johannine Writings. VII. Pseudonymous and Anonymous Writings. VIII. Canon of the New Testament. IX. Unitarians and New Testament Criticism

COMMUNION OF MAN WITH GOD.

By R. NICOL CROSS, M.A.

Contents:—I. Religion Natural to Man. II. Origin and Elements of Religion. III. The Development and Forms of Religion. IV. The Spiritual Nature of Reality. V. Philosophy and the Spiritual. VI. The Immanence of God. VII. Communion with God. VIII. The Religious Life. Bibliography.

THE LINDSEY PRESS, 5 ESSEX STREET, STRAND, LONDON, W.C.

These Books may be ordered from the Depository, 35 Rosemary Street, Belfast